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"*He that hath seen me hath seen the Father*" (JOHN 14: 9).

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CONCERNING THE PERSONALITY OF GOD.

BY THOMAS W. BROOKBANK.

SOME parts of the Biblical Scriptures are hard to understand. The Apocalypse, taken as a whole, may be cited as an example. Scarcely any two commentators are agreed respecting the interpretation that should be put upon various symbolisms that are found in it. Were all Scripture set forth in the same manner, the word of God would practically be a sealed record to humanity. Other parts, however, of the sacred word are written in language that for plainness can not be excelled, leaving nothing further in this regard to be desired. The ten commandments are examples of incisiveness, and no one need mistake their meaning. Nevertheless, not all the commandments and exhortations of Scripture are so plainly expressed that a literal interpretation of the terms employed is permissable.

St. Paul in Eph. 6: 11-17 makes use of language that is largely tropical; but every adult of average intelligence who reads the cited passages is aware that, because of the impossibility of carrying out his instructions in a strictly literal sense, he must have used figurative language in giving them expression, and that it must be interpreted in that light. But wherever no incongruity of ideas, contradictions or impossibilites are involved, the language of the word of God should be accepted for what is plainly expressed on its face. No intelligent person will contend that there is one rule for the interpretation of Scriptures and another and different one to be applied to the writings of profane authors; and this fact should particularly be kept steadily in view when the historical records of the Bible are made the subject of one's study, since writings of that kind, whether sacred or profane, should be written in terms that, according to general expectation, are to be understood literally. Where this common sense rule in the interpretation of history or narra-

tive is violated, a meaning may be, and generally is, read into the text which is wholly foreign to what the author intended to convey.

An example that may serve as a warning to our readers is as follows: "Origen reading that Abraham married Keturah, in his old age, and learning that Keturah meant, in Hebrew, 'sweet odour,' and that sweet odour is specially applicable to such as have the fragrance of righteousness in their character, thought that one important meaning must be, that in his old age Abraham became eminently holy" (*Bible Hand-book*, page 180).

Turning now to Genesis 1: 27, we find there the plain historical statement that man was created in the image of God. It is repeated again in the same verse, and though the language used in the second instance is not identical with that first employed, the substance of the different statements *is* identical. A repetition of this kind in a historical record can scarcely occur without there being some special significance attached to it.

The Scriptures nowhere enters into a formal and exhanstive statement or exposition of the principles of revealed religion according to the models established for modern theses. On the contrary, Isaiah has informed us that the instructions of the Almighty to His children on earth have been commmnicated by giving "precept upon precept, precept upon precept; line upon line, line upon line; here a little and there a little" (Isa. 28: 10). This text thus merely calls attention to a truth that is obvious to every student of the Biblical Scriptures. Therefore, an essential rule that must be observed by every one who has a desire to acquire a correct knowledge of the principles taught in that book is to compare Scripture with Scripture. Particular care should be taken to ascertain whether or not any given author of the sacred word written by him has modified a first statement by subsequent teachings. This, in a sense, is the same thing as comparing Scripture with Scripture, yet it is necessary to study all that any particular author has to say on a subject or principle before one can know just what related teachings to look for in other sacred books. A misapprehension of the meaning of a text may be corrected by comparing the passage with other parts of the same book, and then with what other inspired writers have to say on the same points. It is the failure on the part of Christians in general faithfully to compare Scripture with Scripture which is largely responsible for the diversity of opinion which prevails in Christendom at present on many important church matters and doctrines.

Now, with respect to the divinely-inspired statement that man was created in the image of God, the teachings of a parallel text have been compared with the first declaration in the premises, and we find that the former is simply a reaffirmation of what Moses had already once stated. There can be no good ground for

disputing these claims because the two affirmations are expressed in one and the same verse; for the truthfulness of two or more scriptural statements does not depend in any degree upon how far they are written in the word of God. The language, too, in which they are expressed is of the plainest kind, and on this account there is no more reason why one should misinterpret the meaning of the quoted text from Genesis 1: 27, than there is for one to misunderstand the command, "Thou shalt not steal," or, "Thou shalt not bear false witness against thy neighbour." The plainness of the language forbids a figurative interpretation of it. A straightforward understanding of what Moses meant when he said that man was created in the image of God leads to the conclusion that since man is individually a personality so likewise is God. The interpretation which has thus been put upon the quoted portion of Genesis 1: 27 is confirmed by what is written in the first part of the 26th verse, which reads thus: "And God said, Let us make man in our image, after our likeness." The accomplishment of that purpose is recorded in the next verse. It is significant that in the text just quoted the purpose of God to create man in His image is repeated in substance. By supplying some omitted words here without changing the sense we get a repetition of the statement that the Divine purpose was to create man in the image of God. The two are these, "Let us make man in our image," "Let us make man after our likeness"—*image* and *likeness* in this connection evidently having the same meaning.

Our opponents, we think, will find it difficult to assign a good reason why Moses should be inspired of the Lord to state four times in the short space of two verses that man was created in the image or likeness of God unless it was that that matter might thus be called particularly to the attention of the Israelites and to all others who should read the Mosaic record.

Turning now to Genesis 5: 1, we find there a further affirmation in line with the declarations already noticed. It is as follows: "This is the book of the generations of Adam. In the day that God created man, in the likeness of God created he him." See also chapter 9: 6. These are all the passages in the Pentateuch which have a direct bearing on the particular point in hand. They affirm with a united voice that man is in the form of God. We shall now turn attention to the manner in which the Mosaic record carries out the conception of God as a personal Being.

It appears that so long as Adam dwelt in Eden the Lord familiarly conversed with him and gave him commandments by word of mouth. There were no other human beings save our first parents then in existence, one of whom, had there been, might have occupied the position of an inspired revealer of God's will to Adam, and consequently the Almighty took it upon Himself directly to be man's instructor. Adam was then in a state of perfect innocence, and for various reasons his opportunities for

getting acquainted with his Creator were of the very best; no one that has ever lived on this earth being more blessed in this respect except our Lord Jesus Christ. In course of time sin entered into the life of Adam, and on the first occasion thereafter when God, walking in the Garden of Eden, called Adam he *hid* himself (Gen. 3: 10). Can there be an honest doubt in the mind of any one who logically reflects on this action of Adam that if he did not know God—had not become acquainted with Him as a personal Being, and consequently had never seen Him under the condition of a Divine Creator who fills the immensity of space—he would have tried *to hide* from Him—tried to do something that he otherwise would know was impossible? The attempt of Adam to hide himself from God shows unmistakably that his conception of Him, after having seen and conversed with Him, was that He was a personal Being.

Further, we are informed in Genesis 4: 16, that Cain went out from the presence of the Lord and dwelt in the land of Nod, east of Eden. Now, in order that Cain might go out from the presence of God it was essential that He should not fill all space with His presence. On the contrary a rational interpretation of the text is that the One as a Divine personality could be in Eden while the other (Cain) taking his departure, went away from Him, or from His presence. The meaning of the word *presence* as here used can have reference only to the near neighbourhood of a person, who in this case was Jehovah of the Old Testament Scriptures, later known as Jesus Christ our Saviour.

Next in order of time after Adam, Noah, according to the Biblical record, was afforded the most favourable opportunities for arriving at a correct conception of the existence of the Lord whether as a personal Being or as an impersonality infinitely extended in every direction. It was subsequent to the days of this patriarch when the Almighty, according to Biblical commentators, ceased making His mind and will known to mankind by personal communications. This opinion holds good in general, yet there are exceptions. But for the present we find that as the Lord had talked to and with Adam in the Garden of Eden, so He talked to Noah and disclosed to him His purpose to destroy the wicked from the face of the earth, and instructed him how to build an ark in which he and his family might be saved from the general destruction (Gen. 6: 13-22 and 7: 1-4). After this when Noah occupies the position of the first of the post-diluvian patriarchs, we find that the dispensation which is usually known as the patriarchal was, like the Adamic, ushered in by direct personal communications from the Almighty, for the Lord after the flood again talked to Noah in His own proper Person, just as He previously had done (Gen. 8: 16, 17 and 9: 1-17).

Now, can there be a reasonable doubt in the the mind of any student of the Bible that the Lord did talk to Adam in Person;

or for the sake of argument let us say that He spoke to, and conversed with Adam when merely in the similitude of a human form? But let the fact in the matter be as it may, it is to be particularly noticed that there is not a single passage of sacred history or record of any kind belonging to the Adamic dispensation, down to the day of the deluge when Noah entered the ark, which *corrects* the conception of God as a Person in the form of man, which it seems would have been done in case the conception was erroneous. The idea of God as a personal Being would certainly find lodgment in the mind of Adam, who saw and talked with the Lord face to face. Under the circumstances he would hold to that idea just as surely as he knew that Eve was a person in his own form when he saw and talked to her, and so the idea of God's personality in the form of man would be handed down traditionally from one generation to another, and be accepted as correct by the whole world of ante-diluvian peoples or nations.

But if the traditional teachings of those times respecting the matter in hand was not in harmony with the truth, since it was the business of the Lord to teach the truth to His children, how are we going to account for the strange silence on His part respecting a gross error which, so far as the biblical record is logically understood, was taught and believed in for more than sixteen centuries by ante-diluvian saints and sinners alike? If Jesus Christ during His earthly ministry felt it incumbent upon Him to denounce the traditions of the Jews when they did not harmonize with the truth, why did not this same Jesus Christ, who is identical with the Lord God of the Hebrew Scriptures, denounce the erroneous idea—if such it was—that God was a Person, in the form of man? It would have been far more compatible with His attribute of truthfulness and as an enemy of false doctrine to correct the error in plain terms, if necessary, than to confirm it as true by talking to Noah evidently as one man talks with another. Does it not seem that a patriarch who was so largely made acquainted with the purposes of the Lord, and who received some special blessings from Him, should have a very good knowledge of the character of his Benefactor? The fact that Noah did not manifest any surprise when the Lord talked to him in a familiar manner may be taken as an index to the teachings he had heard respecting this matter.

(TO BE CONTINUED.)

LET him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: "Do the *duty which lies nearest thee*," which thou knowest to be a duty! Thy second duty will already have become clearer.—CARLYLE.

MINUTES OF THE IRISH CONFERENCE.

The Irish semi-annual conference was held at Merrion Hall, Merrion Row, Dublin, Sunday, September 18th, 1921. There were in attendance Elders William A. Morton, from Liverpool; Harold H. Jenson, of the Birmingham conference; Horace L. Richards, London conference; President Benjamin R. Birchall, Elders John J. Kirby, Robert Warburton, Leonard Brimley, and Leo Bringhurst, of the Irish conference.

President Birchall welcomed all to the conference. Expressed sincere regret at the absence of President Whitney, who was unable to attend the conference on account of illness. The Belfast branch was represented by Brothers Church and Ferguson.

Catherine and Charles Horlacher, who had been baptized two days previously, were confirmed members of the Church by Elders Morton and Kirby.

The Sunday school children rendered a varied and very interesting program. Elder Morton followed with words of praise to the pupils for their splendid exercises. He related some of his early experiences in Ireland, where he joined the Church, and subsequently in Utah. His address was an inspiration, and was greatly appreciated.

At the afternoon service, President Birchall presented the general and local authorities of the Church, who were sustained unanimously.

Elder Kirby spoke of the indifference of the people of to-day, and explained conditions as they exist in Belfast.

Elder Jenson expressed regret that money seems to be the god of the world. Also spoke on faith, giving good illustrations of the necessity of faith and works.

Elder Bringhurst explained the organization of the true Church of Christ, with apostles, prophets, pastors and teachers, as in days of old.

Elder Morton spoke on the subject of prayer. Said prayer was communion with God. Gave illustrations of different ways in which God answers prayer. His address was listened to with profound interest.

At the evening service, Elder Horace L. Richards spoke of the need of prophets. Told of the apostasy, and bore testimony to the restoration of the Gospel. Said he found happiness in bearing his testimony to the world.

Elder Robert Warburton spoke on baptism and other Gospel principles.

Elder Leonard Brimley spoke on pre-existence. Said that as the average life of man is short, he should use it in the service of his Lord and Master.

Elder Morton spoke of the divine authenticity of the Book of Mormon. He quoted many prophecies regarding the coming

forth of the book. His address was highly appreciated. A large congregation, including many non-members, expressed regret when the hour to close had come.

President Birchall closed by thanking all who had assisted in making the conference one of the best ever held in the Emerald Isle.

The following day, at 10 a.m., the saints assembled for an excursion to Glendalough, in County Wicklow. The beautiful country was much appreciated as the charabanc speeded along, passing Bray, Dargle, Mount Kennedy, Rathdrum, and Rathnew. On arriving at the "Meeting of the Waters," the elders were photographed. Afterwards a visit was paid to the Vale of Avoca.

Returning to Dublin, a social was held in the evening, at the hall. A high class program and refreshments were enjoyed by the eighty people asssembled. At the close, Elder Morton, in behalf of himself and the other visitors, tendered heartfelt thanks to President and Sister Birchall, and to the Dublin saints, for their very generous hospitality.

Saturday evening a priesthood meeting was held. President Birchall reported the conference, and the elders their labours, and valuable instructions were given by Elder Morton.

BENJAMIN R. BIRCHALL.

WHO ARE THE BLESS'D?

Who are the bless'd?
They who have kept their sympathies awake,
And scattered joy for more than custom's sake—
Steadfast and tender in the hour of need,
Gentle in thought, benevolent in deed;
Whose looks have power to make dissensions cease—
Whose smile is pleasant and whose words are peace;
They who have lived as harmless as the dove,
Teachers of truth, and ministers of love;
Love for all mortal power—all mental grace—
Love for the humblest of the human race—
Love for the tranquil joy that virtue brings—
Love for the Giver of all goodly things;
True followers of that soul-exalting plan
Which Christ laid down to bless and govern man;
They who can calmly linger to the last,
Survey the future and recall the past;
And with that hope which triumphs over pain,
Feel well assured they have not lived in vain;
Then wait in peace their hour of final rest;
These are the only bless'd!

PRINCE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 29, 1921.

EDITORIAL:

THE LAW OF LABOUR AND OF REST.

WORK is a blessing, and idleness a curse. Of this there can be no question. It was intended that man should work. Every faculty improves with exercise and deteriorates with disuse. God has put a premium upon honest toil, and has set the seal of disapproval upon indolence and waste of energy. What happens when a house stands empty too long, is typical of what occurs after the spirit has departed and the mortal tabernacle is no longer tenanted. It goes to decay, it crumbles into ruin, like a machine that lies idle, uncared for, and exposed to the elements. Death succeeds life as the result of inaction. A man dies piecemeal as fast as his faculties become useless. God is a worker, and He ordained work at the very beginning, as a means of contentment, happiness, and progress for his creatures. "There is no excellence without labour." There is no salvation, no exaltation, without patient, prudent and persistent toil. Thus we climb from earth to heaven.

But something else was ordained at the beginning—something just as important and just as necessary as work. After toiling for six days—God's days, not man's—the Great Creator suspended his labours and sanctified the seventh day as a sabbath, which means *rest*. He thus set an example that all must follow, if they would please Him and reap the full reward of obedience to divine law.

But some people do not believe in resting, even upon the sabbath day; or, if they believe in it, that is as far as they go. They do not practice their belief. They deem it laziness when the tired system demands a suspension of toil, and they spur it on to renewed action—action beyond normal strength—by means of stimulants, hurtful to both body and mind. They seem to think—if they think at all in that direction—that the All-wise Ordainer made a mistake when He instituted a day of rest, and commanded that it be kept holy. Obsessed with a mania for overwork, they go through life "on the hop, skip and jump," making everybody uneasy around them, never resting, always working, or, what is worse, worrying because they cannot do more than God intended them to do—more than He gave them strength to do. And what is the result? They wear out prematurely, they die early, or grow old and decrepit before

their time, thus becoming a public charge or a private burden dependent upon others, before they have lived out half their days. They call it "leading the strenuous life," and hold it up as something very admirable and very commendable.

For my part, I see very little to admire, very little to commend, in such a course of action; and as I am sometimes guilty of it myself, I claim a double right to inveigh against it. God intended man to work, but to work wisely, and use a little common sense in the exercise of his mental and physical powers, every one of which, says Emerson, "answers for its moderation with its life."

The Word of Wisdom, in spirit if not in letter, means more, far more than abstinence from stimulants and narcotics. It says, in effect: Care for your health, conserve your energies, that you may live long and happily, and continue active and capable in the service of the Lord. It says: Keep mind and body in such a condition that the Holy Spirit, which is the spirit of health, of life and of light, and dwelleth not in unclean tabernacles, can tarry with you, and invigorate you, and reveal the things of God to your enlightened comprehension. Such is the supreme lesson taught by the Word of Wisdom.

If obedient to God's command, and heedful of His high example, man will labour six days and rest upon the seventh—not by doing nothing—that is not the kind of rest required—but by occupying himself with other pursuits, with sacred duties pertaining to the sabbath day. The result in such cases is recuperation of exhausted energy, and the power to renew, with added zest and heightened pleasure, secular labours at the beginning of another week. Idleness is not rest, but change is—change of occupation—and it is absolutely essential to man's welfare. When the Creator had made the heavens and the earth, and rested from his labours, are we to suppose that he ceased absolutely from all his activities? I think not. Depend upon it, He ceased only from those particular labours, and rested by doing something else. That is just what He requires of man—change, but not idleness, upon the sabbath day. Hence He has said: "Go to the house of prayer and offer up thy sacraments upon My holy day; for verily this is a day appointed unto you to rest from your labours, and to pay thy devotions unto the Most High" (D. and C. 59: 9, 10).

Idleness is dissipation, a waste of energy, and is essentially immoral. The Devil sets up his work-shop in an idle brain, we are told. But even he believes in work, and soon has that idle brain going—in the wrong direction.

I am for the use, not the abuse of man's faculties. We owe to the Lord all our time, whether our labors are sacred or secular. Consequently, we have no time to fritter away foolishly. But there is another extreme to be avoided, and that is, in trying to do too much within a given period. There are special occasions

when "speeding up" is necessary; but the habit of overdoing is pernicious. God's work was not intended to break men down, but to build them up, to make them better, stronger and more capable. Surely the Lord can use as an instrument a healthy man to better advantage than He can a sickly one!

Avoidance of all excesses is a standing law in the Church of Christ. Those who obey this law, practising moderation, laboring according to their strength, shunning idleness and dissipation, lengthen their lives and increase their power for doing good, while those who violate the law, overtaxing their energies, living upon the principal instead of the interest of their God-given talents, undermine their health, impair their usefulness, shorten their lives, and leave unfinished the work that they might have accomplished, had they labored more wisely and more in accordance with the Divine will.

In conclusion, let me quote Lord Byron's touching lines upon Henry Kirk White, a budding, poetic genius who killed himself by a too close application to mental toil, neglecting physical exercise and the change of work that brings rest and recuperation:

Unhappy White! while life was in its spring,
And thy young muse just waved her joyous wing,
The spoiler swept that soaring lyre away,
Which else had sounded an immortal lay.

Oh, what a noble heart was here undone,
When Science' self destroyed her favorite son!
Yes, she too much indulged thy fond pursuit;
She sowed the seed, but death has reaped the fruit.

So the struck eagle, stretched upon the plain,
No more through rolling clouds to soar again,
Viewed his own feather on the fatal dart,
And winged the shaft that quivered in his heart.

Keen were his pangs, but keener far to feel
He nursed the pinion which impelled the steel,
While the same plumage that had warmed his nest,
Drank the last life-drop from his bleeding breast.

O. F. W.

PRESIDENT WHITNEY AND PARTY IN THE NETHERLANDS MISSION.

(*Continued from page 606.*)

WE ARRIVED at Brussels at 3 p.m., September 1st, and were delighted to meet President and Sister Lillywhite, of the Netherlands mission, who had been advised of our coming and were on hand with smiles, welcomes, and a beautiful bunch of roses for Sister Whitney.

Our first meeting in the Netherlands mission was appointed for Liege on Sunday the 4th, and having a day or two to spare we took advantage of the opportunity and visited the famous field of Waterloo. It was a beautiful ride from Brussels to this place of universal interest, a distance of eleven miles, and when at the point where the great battle was fought, we eagerly climbed the two hundred and twenty-six steps to the top of the Lion Monument, from which vantage point we had a splendid view of the entire field. The guide pointed out to us the positions of the several armies engaged in that momentous struggle, and one imagined he could almost see the furious charges of the French to meet death and defeat at the hands of the British. We visited the Hougomont Farm, which was held so stubbornly by the British, notwithstanding the mighty charges hurled against it by the French. We entered the house where Napoleon spent the night before the battle, and also the house where Wellington had his headquarters.

At Liege we took time to visit Fort Loncin, where at the beginning of the World War, the Germans were held back for days by the brave Belgians. The fort is now in ruins, the huge steel cannon turrets and the massive concrete structure lying in a mass of wreckage. We were informed that the greater part of the damage was done when the German shells exploded the war material stored in the fort, and resulted in the death of several hundred of the garrison.

Elders Alvin S. Nelson and Karl M. Richards are the Elders labouring in Belgium, with headquarters at Liege. They have gathered the scattered saints together and had just secured a new hall in time to hold the meeting on the 4th. About one hundred and fifty people were present, and the remarks were interpreted by Brother Arthur Horbach.

President Whitney referred to the noble part played by the Belgian people in history, and dilated upon the scattering of Israel and the sprinkling of the northern nations with the blood of the Hebrew patriarchs. He dwelt upon the work of great men of history, and the part played unknowingly by many, in assisting to spread the Gospel, both in ancient and in modern times. The gathering of Israel is now in progress. Some of them have been found here in Belgium and the neighbouring nations. The Church of Christ has been established for the last time, and the Saviour will come in due season and reign over his kingdom, which will have two capitals, Zion and Jerusalem.

Sister Whitney told of the assistance rendered by the people of Utah to the Belgians during the Great War, and of the interest felt by the Latter-day Saints for their brethren and sisters all over the world.

Elder Wheeler spoke of the necessity for the Holy Ghost as a guide and companion, and contrasted Peter's attitude before and

after the day of Pentecost, when he and the other apostles were endowed with power from on high. He declared that the same power was in the Church to-day.

President Taylor spoke of the eternity of the Gospel, and the desire of the Lord to save all mankind.

Elder Alvin S. Nelson told the people what the elders labouring in their midst were trying to do, and welcomed all to their future meetings.

While at Liege we called on the American Consul, Mr. George Hansen, of Ogden, Utah. Mr. and Mrs. Hansen entertained us hospitably and showed us every courtesy. In token of our visit, the American flag was displayed on the Consulate. Our eyes were gladdened by the sight, and we saluted "Old Glory" with a right good will.

Leaving Liege we went direct to Rotterdam, and were pleased to reach the headquarters of the Netherlands mission—Croos-wijkschesingel 16b—where we were comfortably located and kindly cared for by President and Sister Lillywhite and others during our stay.

The morning after our arrival in Rotterdam, we visited the famous little church where the Pilgrim Fathers, who had come from England to Holland, held their last religious service before embarking for America. By request of the party accompanying him (permission being granted by the caretaker) President Whitney mounted the quaint old-fashioned pulpit and delivered a short, interesting talk on the subject of the Pilgrims and their work.

On the 7th we held a meeting at Amsterdam, in one of the public halls, with an attendance of two hundred and ten.

President Lillywhite welcomed the visitors, spoke of the blessings derived from the Gospel, and told of its latter-day restoration.

President Whitney recounted some of the early history of Holland, particularly the establishment of the Dutch republic by William of Orange, and showed how the Lord raises up wise men in all nations to bring about His purposes and place the people upon a higher level—but does not always give His priesthood to such men. America was discovered through divine inspiration, and the establishment of the government of the United States was a step preparatory to the restoration of the Gospel, and the organization of the Church of Christ in these days.

Sister Whitney expressed gratitude for the splendid reception given our party in Holland, and told of the general growth of the Relief Society as a Church institution.

President Taylor testified to the presence of living apostles and prophets, and showed that the church founded by Joseph Smith was patterned after the church organized by the Saviour and His apostles.

Elder Wheeler bore testimony to the truth, and spoke of the blessings that accompany those who keep the commandments of the Lord.

Prior to the evening meeting at Amsterdam, our party took boat and sailed through the locks out on to the Zuider Zee (South Sea) to the Isle of Marken. It was a new experience for most of us to go through the locks and be raised from the level of the inland water to that of the sea. Marken Island has about fourteen hundred inhabitants, the descendants of seven families that settled there many years ago. They engage in fishing for a livelihood. This place is of particular interest to tourists because the people all dress in ancient costume and seem to delight in maintaining the distinction. The island is very small, and is often inundated by tidal waves; as late as 1916 it was washed with a wave that destroyed much property and sixteen lives.

On September 8th a meeting was held at Utrecht, one of the old towns of Holland. The city was crowded with people on account of a fair then in progress, and was decorated with holiday dress, flags, bunting, etc. A crowd of two hundred and fifty people filled the hall to overflowing, and a number stood during the services.

Elder Wheeler told the story of the restoration of the Gospel, and declared that the power to administer in its ordinances was with the Church, whose elders were now preaching the glad tidings in every nation where they were admitted.

President Whitney spoke upon the personality of God, and upon the everlasting Gospel, God's great plan for bringing to pass the immortality and eternal life of man. The fall of Adam, and the Atonement of Christ, were parts of that plan. There is but one Gospel, but there are many Gospel dispensations.

Sister Whitney bore her testimony, and spoke in complimentary terms of the Dutch people.

President Taylor said the way to obtain a knowledge that Jesus is the Christ is to seek it through study and prayer. It is the Holy Ghost that reveals him.

President Lillywhite spoke of the antiquity of the Gospel, and showed that a belief in the God of the Bible is necessary to salvation. Only through Christ can we come to the Father. The promise of eternal life is given to all who obey. The Gospel is being preached to all nations as a final warning before the end comes.

Saturday morning a very spirited missionary meeting was held at Rotterdam, twenty-six elders being present. Instructions were given by President Whitney and the other visiting brethren. There was an unusual outpouring of the Spirit of the Lord, and all enjoyed the meeting immensely.

It had been given out that Queen Wilhelmina would be in Rotterdam on state business, and the usual preparations were

made for her reception—flags and bunting fluttering in the breeze, and the streets swept and strewn with sand that her automobile might have smooth passage over them. Of course we all wanted to see her, and we enjoyed that privilege, for her route lay directly past the mission headquarters. We gazed down from the windows, and had a good view of the Queen and her German prince consort as they sped by, nodding and bowing to the multitude.

Saturday evening a meeting was held at Dordrecht, and though the rain fell in torrents just before meeting time, the hall was filled and nearly two hundred people listened to the visitors.

President Whitney spoke of the appearance of heavenly messengers to the Prophet Joseph Smith in the Kirtland Temple, and the conferring of the keys of the gathering, and the keys of salvation for the dead, and of the great work that was being done pursuant to that organization.

Sister Whitney was glad to know that a Relief Society existed in Dordrecht, and dwelt upon the good accomplished by such organizations.

Elder Wheeler spoke upon the necessity of obedience to the laws of God, and President Taylor upon the necessity of prayer, giving illustrations showing the benefits derived from the application of this principle.

Friday the 8th, we visited The Hague and saw the "Peace Palace," but were unable to gain access to the interior, as a body of marine students were then passing through the building. We solaced ourselves with a short train ride to Scheveningen, the most popular watering place in Holland, where some of our party donned bathing suits and took a dip in the briny.

Sunday morning a delightful service was held in the regular meeting place in Rotterdam, with an attendance of three hundred and fifty.

Elder Wheeler referred to the mission of the Sunday school, and said that the Gospel brings joy, love, and peace to the homes of those who live it. It makes earth a heaven, and holds out brighter prospects for the future.

President Whitney showed how the auxiliary organizations, as helps to the priesthood, met the needs of a growing church membership. Some people think Joseph Smith stumbled upon the plan for the Church's organization. This is all wrong. There was no chance, no accident about it. The Lord revealed the plan and directed the organization. The Church of Christ may be likened to a great machine, each part performing its proper function, and all working together for the salvation of souls, the most profitable work that men and women can engage in.

Elder Taylor quoted the scripture that God is no respecter of persons, and is willing to reveal truth to all. But an unclean mind excludes God and His teachings. Repentance means to

pluck out foul thoughts like weeds from the mind, that the sunlight of truth may enter.

Sister Whitney spoke of the interesting time spent in Holland, of the beautiful spirit manifested by the saints, and thanked them for the many kindnesses extended.

For the evening, one of the large public halls had been secured, and an audience of eight hundred and sixty people listened with intense interest to one of the best sermons delivered by President Whitney during the tour. He said, in part: There is a prophecy in the Book of Mormon which declares that a "choice seer," to be raised up out of the lineage of Joseph of old, and to bear his name, should perform a great work among his posterity. This prophecy was fulfilled in Joseph Smith, seer and prophet. The speaker referred to the vision of the Father and the Son, the appearance of the angel Moroni, and the vision of the three degrees of glory in God's kingdom, as instances of Joseph's exercise of the seeric gift. The speaker discoursed upon universal salvation, every man rewarded according to his works. Joseph's prophecy on war was cited, and its partial fulfillment shown in the American Civil War and the more recent World War. Destruction was abroad upon the waters, as the prophet had predicted. The storing of wheat by the Relief Society, in preparation for a day of famine (also predicted by the prophet) had been made light of by some; but the wisdom of it was evident when the nations were crying for bread.

Sister Whitney testified to the integrity of the men who had presided over the Church since its organization.

A little girl of five years then sang in English one verse of "Utah, the Queen of the West."

Elder Taylor spoke of the evidences of Christ's divinity, His coming in the meridian of time, and the restoration of the Gospel in this dispensation.

Elder Wheeler made a feeling reference to the kind treatment received at the hands of the good Dutch people, and bade them a reluctant farewell.

The music was furnished by a well-organized choir, who delighted the visitors by singing one or two selections in English. President Dalebout, of the Rotterdam conference, interpreted most of the remarks, President Lillywhite assisting.

Monday evening, the 12th, we took train from Rotterdam, for the Hook of Holland, there to embark for England. President and Sister Lillywhite, a number of elders and some of the saints accompanied us to the station and bade us an affectionate farewell. So attached had we become to them, that it was almost like leaving home when the train pulled out. As far as we could see, handkerchiefs and hands were waving good-bye, as we settled back in our seats and began to recount the blessings received since starting upon our journey. We had spent six weeks with

the saints in Switzerland, Germany, Belgium and Holland, had held twenty-nine public meetings, preached the Gospel to thousands of people, administered to many sick, instructed and encouraged the priesthood, and set apart a large number of missionaries. We had traveled thousands of miles, visited many important branches of the Church, had carried comfort and cheer to the distressed, and borne our testimonies wherever opportunity offered. The weather throughout had been delightful, trains comfortable, officials courteous, hotel and other accommodations all that could be desired—and these, with the splendid, wholesouled welcome of a generous-hearted people, moved upon by the Spirit of the Lord to show honor to His servants who had come to visit them—all combined to make of our experience one never to be forgotten.

THOMAS M. WHEELER, Secretary.

FROM THE MISSION FIELD.

Baptisms.—A baptismal service was held in Dublin, on Friday, September 16th, 1921, President Benjamin R. Birchall presiding. Charles and Catherine Horlacher were baptized in Dublin Bay by Brother William H. Horlachor, and confirmed the following Sunday at the conference service.

A baptismal service was held at the Faversham Street School baths, Bradford, September 17th, 1921. President Harry S. Stoker spoke on the necessity of baptism, after which seventeen persons were baptized. Elders M. Grant Prisbrey and Grant P. Geddes officiated. Seventy people were in attendance, including many investigators. At six p.m. a confirmation service was held in Westgate Hall. Elder William Naylor spoke on the gift of the Holy Ghost. The converts were then confirmed by the elders and local brethren. The remainder of the time was taken up in testimony bearing. Ninety people were present, representing all of the branches. A goodly number of those in attendance were investigators.

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